We

241 five times. Then two men imitate mice and run
782 around, while others pelt them with clods of
231 earth. This part is called mburu pusu. After
624 this weeding can be done.

527 (4) Tege rego, when the crops are ripening. A pig is sacrificed and the people go around the lodok five times. (The tuan tanah always leads the procession of the people who have shares in the garden being rited.)

(5) Tjepa, just before the harvest. Each family concerned gives a pig, rice, etc. If the garden is a lingko randang, a buffalo must be sacrificed. The animals are assembled in the kampong, and the crowd, with one of the pigs, goes to the garden. Each one plucks a stalk and a hair. The pig is killed. Then they go back to the kampong and go around the "adat house" five times and then go inside to dance. Then all the other beasts are killed and the
●[195] whipping starts. While harvesting, special words are used for animals and aliens.

776 At all feasts the poti empo are called and
769 the setan are chased. Therefore, the dead are never buried far from the kampong, and perhaps inside the kampong. Thus it is easier to call them. They live at their graves.

124 We talked with the assistant Sunday and then
[524] took him home. (We discovered in Ende later that the bamboo clapping game is also practiced there.) Then we set out for Badjawa, which we reached in the evening. The next morning a lad named Alfons appeared and said that the Radja Kedua had told him to show us the Soa area when we were in Badjawa. He is the former guru agama [religious teacher] and had taught Malay and Ngada to many priests. He is good looking and intelligent and wears leather puttees.

361 Then we went to Soa, but first stopped at a
621 spectacular kampong named Lekedjere, on the side
614 road to Soa. It is pure Ngada, really a double

We I note also that
554 there is a kind of mark of "upperness" in the
[177] wearing of European shirts by the men! This
[291] probably holds for the European dress worn by
some women too.

Roy says that in Larantuka town there is a
●195 high and a low language, but I wonder if this
may not mean that there is merely a polite
idiom. Here in this area they all speak the
same language, but use fancier language in the
[554] ceremonies. The only titles are those of the
listed posts. One must be respectful to the
uppers.

614 The whole rank system depends on genealogi-
565 cal descent. There are no rules in regard to
interclass marriage, and everything depends
upon the suku system.

634 The Radja of Larantuka is a descendant of
565 the Ili, just as the other folk are. He is a
bit mixed up with Timor, via Pategolo. And
the Radja kedua is from Kroko Putang. However,
the entire upper "nobility" is really inte-
grated with the commoners. That is, there is
no heaven descent. They are just like the
other people, except genealogically they are
ranked a bit higher. All power also depends
on descent.

793 In 1905 the first guru of Leloba, Bala,
started his religious work. He had been con-
verted before this at the school in Larantuka.
At that time there were priests in Larantuka.

361 In 1912 a church was built at the kampong
lama of Riang Kamiã (this is another example of
how much and how recently these kampongs have
been moved from place to place). In fact,
only in these years, all kampongs except Lewo-
neda were still in the hills. Wailolong was
moved from the hills to the beach in 1913. At
that time a guru was sent to Wailolong, and in
1922 or 1923 Wailolong moved to the present lo-
cation.

We

565 dressed, e.g. the kapitan of Roworeke, he is not
291 dominated by an "assistant." However, he domi-
177 nates (cautiously as yet) the adat dressed mosa
554 laki. This is interesting.

565 The Pongkor kraeng said that manners differ
576 by class, and he may be right. However, I met a rough kraeng in Anam. And I think that he was from Todo too. Todo ones have a reputation of being more refined than those from Pongkor. All this probably does not mean very much.

[195] Special words are used as part of the lan-
576 guage of ceremonies and rites. However, this
178 is merely a matter of occasion. In the old days real respect was shown for the Bima dignitaries, the kraengs, etc. When one approached a kampong where there was a kraeng, one had to dismount from one's horse and remove one's shoulder cloth down to the hips, where it was wound around, leaving the torso bare.

[689] If one did not show the proper respect formerly, a whole kampong might be made lampang. Thus, enslavement was the great mass punishment. Even today there is still a bit of feeling in regard to the rank of the kraeng, although it is nothing like what it was before.

554 There are grades of pride on the kampong
621 level, and thus Veol feels a bit higher than
614 its branch kampong Tjantjar. Also, Veol va'u feels a bit better than the incoming va'u Tjepang. But this is not a real formulization.

565 There are no approved marriages with mendi.
582 This is still very bad. It is possible to marry with other kinds of "slaves" (e.g., lampang). There are a number of such cases now in Veol. Everyone, up to the radja, may marry everyone else except the mendi. There are plenty of such mixed marriages, and even the radja has a commoner for a wife. Here again one can see the ordinary quality of the radjas